The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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ARTHUR B. FOWLER GOING FORTH AT THE CALL OF THE LORD

We are glad to inform the readers of "THE EUROPEAN HARVEST FIELD" of the going forth of Arthur B. Fowler, at the call of the Lord, to labor for Him in Poland. Mr. Fowler, up to a very recent date, was the pastor of the FIRST BAPTIST CHURCH, at Hamburg, New York. He has given up his pastorate and has gone forth to join the forces in Poland. While he will be located at the Radost Bible School, near Warsaw, and will help in the work there, he is, nevertheless, expected to supervise the work in general, taking care of the details in connection with the financial administration, for which position he seems to be pre-eminently fitted and qualified. We believe that in Mr. Fowler the work has obtained a valuable worker and a great spiritual asset. At the editor's request he has very reluctantly written the following historical sketch concerning his life and ministry. We earnestly beseech God's people to pray for Mr. Fowler and his family, and also that this new venture of faith may be owned and blessed of God in the salvation of many souls.—*Editor.*

Arthur B. Fowler, one of the latest recruits for the Bible School at Radost, was born at Cohocton, N. Y. in 1883, the child of godly parents who are still alive and well. At about the age of 12 years, he gave his heart to the Lord Jesus Christ and was born again, and he is glad that his Heavenly Father also is still alive, even in a day of apostasy when many are ignoring Him, "lovers of pleasures more than lovers of God."

Our brother early developed a great love for mathematics, and on graduating from High School in 1900, had his plans all made to become either a teacher of mathematics or a civil engineer. He took a course at State Normal School, graduating in 1902 and then taught school for a year, preliminary to further mathematical training. One Sunday in February, 1903, the Lord definitely called him to the ministry, and to study in Princeton University, where he spent the next four years, graduating "cum laude" in 1907.

Early in his college course, he learned the meaning of the "Great Commission" and joined the Student Volunteer movement, dedicating his life to foreign missions.

During the next three years, he taught in the Syrian Protestant College at Beirut, Syria, and came into his first active, conscious touch with Modernism. During this time, God taught him the third verse of Jude, and he began in a modest way to contend for the faith, knowing that if he kept still, his spiritual life would tend to atrophy. During these years he made some trips into Palestine and came into personal touch with a good many Jews and with workers among the Jews, and came to have a real though not very intelligent love for Israel, and a real desire that Israel might be saved.

In 1910, God called him to enter Princeton Theological Seminary where he spent the next three years very happily, graduating in 1913, and marrying the finest girl in New Jersey a few days later. In Theological Seminary, he acquired a more intelligent knowledge of God's Word and the reason of the hope that was in him.

ARTHUR B. FOWLER

In the summer of 1913 he was ordained to the ministry by the Presbytery of Buffalo and sailed with his wife for Tripoli, Syria, which was their home during the next seven years. In Syria, Mr. and Mrs. Fowler learned the meaning of several words of which they had previously had only book knowledge; war, famine and pestilence, typhus, cholera, malaria, persecution, arrests innumerable, court-martial trials, perils of robbers, death,—these all became realities and at the same time the Lord graciously made His Word and His promises so precious, that those of whom we are writing were sustained, comforted, protected and given a deeper joy and confidence in Christ than they otherwise would have had.

During these years, God taught His children from His Word, a deeper knowledge of Christ as our very life, a trust in God to provide, sustain, heal, comfort, and empower, and a more intelligent hope for the future in Christ Jesus.

In 1920, God called them to return to this country where Mr. Fowler was baptized and has been serving very happily in the pastorate while regaining health, and contending for the faith as the Lord seemed to lead. Mr. Fowler's sermons up to the present time could all be boiled down into two words—"God lives" and he thinks that these two words with their implications, if made the foundation of our living would insure success, holiness, victory, contentment, the peace of God that passeth understanding, and ultimately glory.

Mr. and Mrs. Fowler with their children (Virginia age 11, and Hope age 6) have been very happy in Hamburg, N. Y. and found it in their hearts to desire a long residence there, but God has again intervened with His call.

On Saturday, April 24, Mr. Fowler received a letter from his friend, Mr. Henry Hellyer, Director of the Christian Testimony to Jews, enclosing a copy of a cablegram from Moses Gitlin of the Radost Bible School which read in part as follows: "Warsaw work intensifies; Jews and Gentiles throng Radost daily; evangelism displaces school work; notable inquirers; real conversions; persecutions commenced; awakening aglow; choosing of students;——teachers over-burdened; moral despair; health failing; fear break-down; imploring God's help; urge Arthur Fowler's coming; save situation; last forewarning. Beseechingly, Moses". Mr. Fowler did not want to go, for he knew that it meant sacrifice of family, pastorate, and comfort, but he knew also that if he said "no" to God, his whole future ministry would be harmed if not ruined, so after 36 hours' deliberation he said "yes", and on May the 3rd booked passage on the Leviathan, sailing May 22nd. The family will remain in Hamburg, N. Y., for the present, pending developments, because of present lack of room at Radost.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

MISSIONARY NEWS AND APPEALS FOR PRAYER AND HELP

The current number of the Magazine contains some interesting news from the workers in the field and also pathetic and urgent appeals for prayer and the presentation of the great need for financial help. We kindly ask our readers to read very carefully and prayerfully the contents of both the Gentile and Jewish Missionary Departments, and while they read to be open in heart and mind for the Lord to speak His own will to them. Beloved, let us not pass by unheeded the earnest and urgent appeals for prayer and help of the struggling laborers. Let us not turn a deaf ear to them and harden our hearts against them, but let us seek to know what the Lord would have us do in the matter and gladly respond to His will and desire.

The harvest truly is great and the laborers are few, and we need to stand by and support, both by our prayers and means, those who are faithfully laboring for the Lord in any and every place in the great harvest field of the Lord. These dear workers are facing a great deal of hardship and trial; they encounter much difficulty and opposition, and they need our deepest interest, our warmest sympathy, our earnest prayer and our loving support. Let there be volumes of earnest and believing prayer.

SAMPLE COPIES OF THE MAGAZINE

We beg to invite the attention of the reader to three things in particular in this connection:

First, if any of our readers have received a copy of the magazine and have never subscribed for it, we wish to remind you that your name and address has been given to us by some friend who is interested in the work we are seeking to do by the grace and help of the Lord. Please read it prayerfully and allow the Holy Spirit to speak to your heart and conscience as you read it. We earnestly solicit your subscription. Send us **$1.00** and your name and address, plainly written, and we will mail you the magazine, monthly, for one year.

Second, we heartily ask all our readers to send us the names and addresses of Christian friends to whom we may mail sample copies of the magazine. In this way you may do a great deal of good and give real help to the work. Many Christian people, who do not now know about the work, may in this way become informed and thus become real earnest co-laborers, both by prayer and by material support. Help us locate them in this way and to engage their prayerful interest and co-operation.

Third, we are always glad to supply our readers with parcels of magazines, free of charge, to give out among their praying friends. This is a splendid way to interest friends in the work. If, however, the reader feels disposed to send us a contribution for such a parcel, we shall receive the same with pleasure and gratitude. Send for a parcel to-day and distribute them among your friends.

A WORD ABOUT SUBSCRIPTIONS

We want many more Christian people to become interested in and to pray for the evangelization of Eastern and Central Europe. To be stirred to prayer and to giving for this work they need to know about the condition and need of the peoples there, and also about the work that is being done in the name of the Lord and under His blessing. Intelligent and sympathetic prayer and giving flows from a true knowledge of need and of the objective sought in the work undertaken in the name of the Lord.

To obtain this end we should have many new subscribers to the magazine at once. First of all, if the reader is not yet a subscriber, will you not please send us a dollar at once, with the information that it is your subscription to the magazine? And then, will you not also please seek to get your Christian friends to subscribe for it? Remember please, subscriptions to the magazine help a great deal, since they enable us to more nearly make it self-sustaining, while at the same time it is the medium through which we must seek to interest Christian people in the work. May we count upon you for your own subscription, if you are not already a subscriber? May we count on you to seek to get your friends to subscribe also? The good you may do in this way can scarcely be estimated. Please take this matter to heart for the sake of the Lord and lost souls. We need your help and co-operation. Pray about this matter and then get busy among your friends. Why not subscribe for the magazine for some friend or friends? We are hoping to receive many new subscribers to the magazine through the hearty co-operation of our Christian friends.

BOOKS FOR SALE

The Russia Evangelization Society still has a few copies of Robert Sloan Latimer's interesting book concerning the fifty-year struggle for religious liberty in Russia. The title of the book is "Liberty of Conscience Under Three Tsars." The book pictures a struggle for liberty of conscience, marked by intense devotion and sacrifice, during which men, women and children suffered the keenest persecution, counting not their lives dear unto themselves. It is replete with incidents that awaken the largest sympathy for and admiration of those who sought to be true to conscience. The record is often most tragic, and can but awaken sympathy for the new religious movement now in progress in that land so long barred against the light of the open Bible. The book was formerly sold at $1.50, but will be sold for **fifty cents a copy,** with ten cents postage added. Send your orders to the Russia Evangelization Society, 156 Fifth Avenue, New York City.

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EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

THE DIVINE CALL TO ARMS

"Fight the good fight of faith" *(I Tim. 6:12)*.

We are living in materialistic and deceitfully atheistic days when there is great danger of drifting away from the Word of God, the Divine revelation, the faith. The apostasy is prevailing and the professed Church is drifting from her moorings. There is a great deal of broadness and liberality, and a bold and shameful rejection of the Truth. Modernism is robbing the people of the Bible and is making the Church a barren desert, so far as spiritual power and fruitfulness are concerned.

Then, too, we are living in superficial days when there is great danger of losing our balance. We are apt to settle down in a sort of indifferent position, and to let up in the conflict, and to let the field to the enemy. We are very apt to be influenced to this by the teaching that we must love everybody. This teaching in itself is absolutely right and Scriptural. We are taught in the Word of God that we should love all men, even our enemies. No human being in the world should ever get beyond the reach of our love, and this love should be manifested in a practical way and by every act of our lives. It should be real love, practical love and not only mere sentiment. But then, true love never thwarts justice, or truth, or right.

While we are to love everybody and that in a real practical way, we are also exhorted to "Fight the good fight of faith". This is a very practical exhortation and one we need to heed in these days. There is a serious conflict waging in the Christian life, and the battle is intense and earnest. We are in the throes of a mighty battle for the faith. The Divine order in the spiritual realm is always this:

First, Belief in God as the eternally self-existent One, the creator of heaven and earth and all that is therein.

Second, Belief in the Bible as the Word of God, authentic and authoritative, infallible and inerrant.

Third, Belief in God's love, God's grace, God's sovereignty, God's purposes and God's power to carry out His purposes.

Fourth, Belief in Jesus Christ, God's Son, co-equal with the Father, the exegesis of God, the express image of His Person, and, belief in His vicarious, penal, sacrificial and substitutionary death, as well as in His bodily resurrection, exaltation in the Glory as High Priest and Advocate and His personal, bodily and visible return to earth to set up His Kingdom.

Fifth, Belief in the Holy Spirit, the Third Person of the blessed Trinity, who is Deity and carries forward all the purposes of God concerning human redemption.

Then the fight of faith, the conflict, the struggle against contending forces; Satan, the hosts of wicked spirits in the Heavenlies, and Satan's human emissaries. The foes are numerous, they are hosts. The array is gorgeous, brilliant and powerful.

The conflict is long and weary, and the battle is fierce and intense. There are severe testings, there are false friends, there are deceitful workers, there is nature, the flesh, the world, the devil—foes within and foes without. But we are called to fight "the good fight of faith". This is our great Captain's command, it is His call to arms. Conflict is the heritage of the saint from the time of his conversion until the close of his earthly pilgrimage.

We are in a "fight". It is a real struggle, a desperate conflict. It is not a mere sham battle, one painted upon a wall or thrown upon a screen. We face a real and a hateful foe, we get into real contact with the enemy.

We are in the fight of "faith". It is a battle for the faith, the Bible as a Divine and infallible revelation, the revealed truth concerning redemption. The enemy is assailing the very bulwarks of Christianity. We are in a battle to defend the faith in the face of its foes, and, to live it in the midst of human sentiment and liberal principles.

We are in a "good" fight. It is a "good" fight because it is not a carnal fight, but a spiritual one. It is a fight that is not prompted by selfishness and inspired by self-aggrandizement. It is a fight for a cause that is good because it is right and therefore, a "good fight". It is a "good" fight because the saints are sure to win. It is the Lord's battle.

Dear child of God, array yourself in the armor, unsheath the sword, follow your Captain and Leader, on to victory. Don't be afraid, don't be dismayed, but go forward with a bold and steady step. Die if need be, but keep your face toward the enemy and your voice vibrant with the Heavenly note. Keep the Banner floating in the breeze, show your colors, stand by the Word of God and let your testimony ring out loud and clear.

Who respects a coward? Nobody. Be a hero and not a coward. Cowardice is weakness. It means something to be true, but it is the right thing to be. Trifling with truth, smoothing down sin, palliating false teaching and fondling false teachers is a crime. False teaching is worse than the grossest immorality and fleshliness, especially teaching that undermines the authority of the Word, the Person and work of Christ. We must speak out for the Word and for Christ to be honest and honorable. We refuse to be traitors. We cannot respect and tolerate the destructive critics; we must expose error and warn innocent souls. So help us God. Amen and Amen.

Will you, dear reader, heed the Captain's call to arms and gather to the fray? The night is fast passing and the day will soon dawn. Jesus will soon receive His own to Himself and then the conflict will be ended, and then, O hail! victory, triumph, rewards, crowns, glory! Shall He find us faithful? "Fight the good fight of faith".

THE BURIED CITY OF ABRAHAM

The monthly report of the joint expedition of the British Museum and the University of Pennsylvania Museum excavating at Ur of the Chaldees, received to-day, makes known the finding of another temple in the buried city of Abraham in Babylonia. According to the report of Mr. C. Leonard Woolley, head of the expedition, the temple lies close to the Ziggurat, or tower, of Ur, and inscriptions on bricks and stones proved it to be "that of Nin-Gal, the great lady, wife of the Moon God of Ur". The building occupies the whole of the south corner of E-Temen-Ni-Il, the terrace-enclosure of the Ziggurat.

"Most of the walls are of crude mud brick of miserably bad quality", the report said, "often ruined right away, and were standing at a height extraordinary difficult to follow. My most experienced pickmen have found their skill taxed to the utmost to distinguish between fallen mud rubble and brickwork so soft that one can rub it to powder with one's fingers, but the floors are of brick well laid and spread with bitumen, looking like modern asphalt, and with their help all the outlines of the chambers could be traced even where the walls enclosing them have altogether perished.

"The temple was built, in its present form, by Sinbalatsu-Ikbid, an Assyrian governor of Ur in 650 B. C., who always seems to have been short of cash for his building schemes and so employed the poorest materials. Fifty years later Nebuchadnezzar added to or repaired the buildings, and later again his grandson, Nabonidus, repaved the temple floors".

The report tells of finds made at lower levels beneath the temple of Nin-Gal that give promise of good results. "We have found", the report said, "inscribed door sockets of several periods, inscribed foundation tablets in black and white stone and in copper with texts of Kuri-Galzu of Larsa, 2072-2060 B. C., and one of the earliest inscriptions found at Ur describing the foundation of the temple by a local governor, 'for the life of Utu-Hegal, King of Erech', who was suzerain of Ur".—*Reuter's American Service.*

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

CALVARY TRIUMPHANT

MRS. SPENCER JOHNSON, *Editor of "Life and Liberty", Bournemouth, England*

"The preaching of the cross is the power of God" *(I Cor. 1:18)*.

God is bringing us back to the Cross in these latter days. There is a Divine purpose in it; we are to be grounded and settled, and prepared for the "calling on high," which may come at any time.

Is the Cross of Christ a power in your life? Do you know its power in severing you from the old life, and bringing you into a new life of unbroken fellowship with Jesus Christ?

There are two sides to the Cross—on one side lie defeat and failure, and on the other, the new risen life of victory, "filled with Christ alone." The Cross is the great eternal portal that leads the way from the old, into the new life of power. Have you passed through that gate? Every Christian is on the one side or the other! God the Holy Spirit will bring you through the pathway of the Cross right away into the place where, though tempted, you can be "more than conqueror".

Thank God we have an "Advocate" should we fail, but **we need not** fail, for there is a life revealed where there is not constant failure!

In I John 3:6-9 we see something of what God intended for His children. "He sinneth not habitually" (Lit. Gr. Rendering). To sin is to be the exception, and not the habit, of the Blood-bought child of God!

Calvary is the great pivot around which all the blessing of the fulness of God center. Calvary is the place where Jesus Christ broke the power of sin and set us free, that we might go on to prove daily the "glorious liberty" that God gives.

St. Paul was writing to the Corinthian Church, who he said were "babes in Christ". There was sin among the members, and he could not write about the fullness of God. This Church was living on the side of the Cross where there was defeat,—the earthly side of Calvary; they had not pressed through to the Victory side.

How can WE press through?

The Holy Spirit is ever seeking to bring us back to the glorious **fact** of Calvary! There we see not only our sins were borne away by the "finished" work of Jesus Christ, but also that we "died with Him, and were buried with Him". He took the **whole Church of Christ to the Cross** in Himself, and whether we realize it or not, **we have** been crucified, buried and raised with Him, because God says so; we simply take our stand there on the authority of God's Word:—"I have been crucified". Just as the twelve stones were carried into the river of death—Jordan, and were buried, covered over *(Josh. 4)*, so you and I have gone wholesale to the Cross in Jesus Christ.

Ephesians 2:5, 6 gives us the order. "Quickened together; raised together; seated together". Failure comes because you have not taken the place where God put you—on the **throne with Jesus.**

God wants us for witnesses, He wants to prove to the dying world that there is to-day a Mighty, Living Christ. "He shall prolong His days" *(Is. 53:10)*. Where? How? **In your heart and mine.** Christ there on the Throne, and we in Him, to live our lives "far above all", seated with Him, to be "kings and priests", ruling over the circumstances that meet us, and over the forces of darkness that come against us; and looking at all our tests, temptations, and the things of time, from the standpoint of the Throne, and know that the power of Calvary, and of Calvary's Prince, is enough for all.

Then in the every day of life He is to abide in us to make us practical. He lives in our hearts by faith to meet our daily needs and to overcome the "wiles" of the enemy,—**Christ in us the Mighty Conqueror.** What then remains to be done? "Fight the good fight of faith",—not the devil, he has been conquered for you through Calvary's Victor, and you meet the foe with this mighty Victor in you and with you.

WHAT ARE THE CONDITIONS?

They are two-fold:—First, Surrender *(Rom. 6:13)*, and second, Obedience *(Is. 1:19)*.

How many times there is some little thing that is kept back from God, and He cannot fully bless you because of that! It may be our lips, it may be some darling sin, that robs you of God's best.

Give the great eternal "Yes" to Him, so that the Holy Spirit may bring you into all the fullness of God.

"Love so amazing, so Divine,
Shall have my soul, my life, my **all.**"

Then, having surrendered all, **obey.** Here is where so many fail. They take the first step, but they do not maintain that surrender, and therefore they never know the wonders of the Land of Promise *(Acts 5:32)*. "God has given the Spirit to those that obey Him".

Disobedience will sap you of power.

Surrender and obedience are like the two links which join the train on to the engine; break the links and the engine goes on, leaving the train behind.

Surrender and obedience mean that you are linked on, by faith, to all the Omnipotence of the Omnipotent God, to whom "all things are possible".

This is something of what it means when we say that "the Cross is the power of God", but unless you "Let God have all His way with you" you will never know what this power is in your life!

God needs men and women who will be His "Ministers of Fire." Will you be one? It is possible as you stand by faith in the Mighty Triumph of Calvary, because united with your Triumphant Lord.

A WORLD TOUR

A SERMON ON MISSIONS

PREACHED BY REV. R. S. BEAL, *Tucson, Arizona.*

The text of the morning is a familiar one to our ears but one which indeed needs constant repetition until its message is fully worked out in the lives of God's children. **"And He said unto them, Go ye into all the world and preach the Gospel to every creature"** *(Mark 16:15)*. This is the will of God for every Christian, and an invitation from Him to make a world tour with a definite object in view.

About twenty-five years ago a sailing feat never before equaled in the history of navigation was accomplished by Captain Joshua Slocum, when he sailed alone around the world in his little yacht, the Spray. It was a daring thing for him to undertake. Experienced navigator that he was, when he said good-by and headed for the open sea, few thought they would see him again. To sail around the world in a tiny sailboat, with only two hands to steer, handle the ropes, cook, and keep things shipshape—that was something no man had ever before accomplished successfully. But after three years in foreign seas, and tired of "baffling squalls and fretful cobble-seas", Captain Slocum tied up at Fairhaven, Massachusetts, the birthplace of the Spray, having cruised over 46,000 miles. This, my friends was a world tour, but without purpose and result.

A couple of years ago we turned our eyes toward the skies with admiration as we saw the Magellans of the air pass over our city after having circumnavigated the globe. Their was indeed the first timetable and itinerary of its kind in history. As one has said this Round-the-World Flight was vastly more than a great

venture. It was a demonstration that both the planes and the fliers of the United States Army could operate in any climate on the face of the Globe. God is calling His Church to an undertaking that is vastly more than a great adventure. He has committed His Church to a specific task, that of carrying His message to the **uttermost** parts of the world. God forbid that we should be disobedient to the heavenly vision. I call your attention to four things suggested in this portion of Divine revelation.

First of all this passage is a WORLD VERSE. It is not hard to discover from this portion of Scripture that God's program embraces the whole world, it starts with Jerusalem and sweeps on until the uttermost parts are reached. "God so loved the world". His ideas take in a universe, and His love includes all. The Bible has been criticised because of its supposed narrowness, but the passage which claims our attention just now is to me a constant demonstration that the Bible with its message is for men of every clime and that its truths are perfectly adapted to every race and condition of men at any and all times. David said, "Thy commandment is exceeding broad", and so we find it to be. Those who criticise the God of Christianity and the Word He has given have never caught the breadth of His love and interest in humanity.

God is on the giving hand. Christianity is largely a matter of giving. "Thanks be unto God for His unspeakable gift". The first recorded gift in the Bible was not to angels nor any other heavenly being but to man, thus manifesting God's missionary spirit toward the world.

In the second place the text suggests a WORLD VISION. Jesus has reminded His disciples that "the field is the world", nothing less and nothing more. I am not bothering my head about Mars and its supposed inhabitants. I have no responsibility toward anybody up there, but I do have an overwhelming responsibility toward every soul in this world.

I am wondering if that word "world" has really dawned upon us in its fullness? It hasn't hit many a Christian as God intends that it should, for they have no world vision. Their world is their own little sphere. The directions of the compass reach out but a short distance for them. Somehow that little word "my" is the miserable blanket in which multitudes of God's children have wrapped themselves in so far as the missionary cause is concerned. The greatest hour that can come into a man's life is when the heart of him is torn wide open, and it begins to flow out after a lost and a dying world. At a certain church meeting the foreign missionary program was being discussed and the Christian's responsibility in relation to it. One member objected by saying, "We have no religion to export". My friends, I am sure of this, that if we act upon that principle as individuals or as a church professing Christianity, we shall soon be without religion ourselves. I am rather inclined to believe that the objector told the truth so far as he himself was concerned—**he** had no religion to export. A church cannot survive without a missionary program. The promise of the presence of Jesus Christ was only given to a Missionary Church, "Go ye, and lo, I am with you even unto the end of the age".

The Church of Jesus Christ has spent too much time already in a social program when God is calling it to something vastly greater. Why is the need so urgent? The answer is simple. Men out of Christ are lost and hell-bound whether in sunny Arizona or darkest Africa. All men everywhere and in every age need exactly the same salvation and the same crucified and risen Saviour. I ask you most earnestly, and in a personal way, Have you a world vision? Do you see things as God has revealed them? Or are you wearing the dark glasses of selfishness or the blinders of prejudice? I say it upon the authority of God's Word that Christians are out of fellowship with God who are not concerned about the salvation of lost souls and the propagation of His Word to the remotest corner of earth. How can a man expect to get much of personal blessing out of Christianity when he is indifferent to the greatest object and grandest cause of Christianity?

Then again this great passage gives us a WORLD VOCATION. "Go ye into all the world and preach". I like that word preach. It is at the very heart of the commission. Jesus came and preached, and He sends His disciples forth to preach. Men are not won to Christ by the life we live but by the message we preach. The preaching should be supported by a Godly life to be sure, but the way is explained by word of mouth. "Ye shall be My witnesses". William T. Ellis, world-traveler and itinerant newspaper preacher, after opportunity for widest observation asks and answers a vitally important question as follows: "What shall the missionary say? Is he to express himself in large terms, as an ambassador of brotherhood from the religion of the West to the religions of the East; or is he to preach and practice and print only with a primary objective of converting people to the Gospel of Christ? The issue is up; it will not down. My own observation and conviction make me a hearty advocate of the policy of individual evangelization and conversion." He is right, and this newspaper man has reached a conclusion that is in perfect accord with the Word of God. Where has the Christian been given authority to preach anything else than "be ye reconciled to God"? There is no other way under heaven in America, China or the Isles of the sea, first century or twentieth, given among men whereby we are to be saved. If Christianity is merely a religion in the midst of other religions equally worthy, there is no need for this commission, no need for missionaries, and no message to bear.

The word preach can no more be eliminated from His command than any other word. I have no sympathy whatever with the modern Bible butchers who cut and slash the old Book to satisfy their unbelief, and to evade the great task of making Jesus known to the sons of men. This thing is not optional but commanded; it is not merely a Divine suggestion but a Divine injunction. How shall a young person invest his life for greatest usefulness? Let Jesus answer the question, then none can find fault with me. He the master Teacher, the eternal Son of God who spoke as never man spake, said—"Go ye into all the world and preach the Gospel". I think it was Spurgeon who said, "If my son were called to be a missionary I should not want to see him descend to the place of a king".

The Church was born in the great heart of the unselfish Christ and called to an unselfish ministry to the world. And its business is to preach the Gospel and to lift high the Blood-stained banner of King Immanuel.

Finally there is in my text, a WORLD VICTORY. I want you to catch the sense in which I mean victory for there seems to be much misunderstanding about the ultimate outcome of things. When I say victory I mean individually. A gracious victory will come into the heart of any man who accepts Jesus in personal salvation. His Gospel is a wonder-working power and is able to transform any life and conform it to the image of the Son of God, and praise God it does the work supernaturally and immediately. Salvation is not a long drawn-out process but a marvelous change wrought by the power of the Holy Spirit. It is the same for all. Every mission station can point with joy to the many trophies of redeeming grace.

There is no promise in the Word of God that the world is to be converted before Jesus comes or that the Church has the task of bringing in the Kingdom. The remarkable parables of our Lord given in the thirteenth chapter of Matthew make that plain. His great Olivet Discourse concerning the end times also reveals that faith will hardly be found on the earth when He returns. And Paul declares that evil men and seducers shall wax worse and worse. And these things will continue until He comes and roots out all that does offend and sets up, by His personal presence, His glorious and long-promised Kingdom. Let us learn to discern the Word of God and study to show ourselves approved unto Him. Human opinions and questions, and guesses, and ideas do not count with God. We have the great business of going forth to snatch men as brands from the burning and to bring them into saving touch with Jesus. Not all responded to the ministry of Jesus, yes comparatively few; not all responded to the message of the great Apostle Paul; and not all will accept our message, nevertheless, we are to proclaim it to a lost world until He comes. The Gospel will not produce world peace, God has nowhere promised that it would. It is effective to give heart peace. His Coming will bring in universal peace and there will be no peace on earth among nations until He comes to establish that peace. When upon earth He said, "I am not come to send peace on earth: I am not come to

send peace, but a sword. For I am come to set a man at variance against his father", etc.

I give you this illustration in closing. D. L. Moody used to tell of a man who dreamed he died and went to Heaven. One day an angel came and lifted him up and told him to look through a window. He looked out and the angel said to him: "What do you see?" "I see people right around my home, blinded and falling over precipices." "Do you want to stay here and enjoy Heaven, or do you want to go back and take the band off their eyes, and let them see their doom?" "I want to go back."

Then he awoke. But that dream made that man who had hitherto been uninterested in missions a missionary with a world-vision, and to which cause he devoted himself with his money, his influence and his life. May God make every one of us red-hot for the progress of His Word unto the uttermost parts of the world. It is not optional, it is vital and imperative.

Additional copies of this tract may be had for free distribution by addressing Barcley Corset Company, 153-157 Summit Street, Newark, N. J.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Ave. Baptist Church, Paterson, N. J.*

STUDY NUMBER 13, CHAPTER 14.

THE LAMB ON MT. ZION

"And I looked, and lo, a lamb stood on the mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads" *(Rev. 14:1)*.

This chapter opens with a vision of the Lamb and the Remnant of the Jews on Mount Zion. The Lamb, of course, is the Son of God; Mount Zion is a mountain in Jerusalem, and the Remnant is that company of Jews numbering 144,000 that we saw sealed in chapter 7. Let the reader remember that the chief purpose of the Book of Revelation is to show the exaltation of the Son of God. This will simplify the Book for you and will strengthen you greatly for the conflict in this day of unbelief. One can easily see to-day that Satan's plan is to rob the Lord Jesus Christ of His inherent glory. Men are being raised up to stand in our pulpits and deny Christ is actually the Son of God, co-equal with the Father. We do not hestitate to say that these men are raised up by the Devil and are energized by him.

In the previous chapter we saw the whole world dominated by the Antichrist, and the Devil receiving world-wide worship. Now we have a vision of Christ, for He is soon to appear to reign. Some commentators think that this is a foreview of the Lord's Coming in glory given in chapter 19. But the writer inclines to the view that this is a secret appearance to the Remnant only. David was crowned by the tribe of Judah some time before he was crowned king of all Israel. When Christ arose from the dead He told Mary not to touch Him, for He had not yet ascended, but the same day at evening He allowed them to hold Him and even asked them to touch Him. He must have had a secret ascension in the meantime *(John 20:17; Luke 24:39)*.

THE SEAL

We are told of the sealing of this company in chapter 7, but we are not told just what the seal is. Here we are informed that the seal is the Father's Name. Some versions render this "His own and His Father's Name" to show that they have Christ's Name too. The contrast just here is of those who receive the mark of the Beast, and those who are sealed by God. There is this one contrast among others. Those who receive the mark of the Beast can have it in their hand if they do not want it in their forehead. But not so the seal of God, that is on the forehead only. God wants none of His people to hide what they have. God wants no secret disciples, so it is not possible to be sealed for God in the hand where it can be hidden. The seal shows ownership; these are the Lord's people.

THE SONG

"And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" *(vss. 2, 3)*.

When the Lamb appears on Mount Zion with the remnant, there is again joy in Heaven, and a song as the voice of many waters and great thunder is heard. This song is heard, but the only ones able to learn it are the 144,000. This is not remarkable, that not everybody is able to learn the songs of Heaven and redemption. There are multitudes in our churches who have never learned to sing "There Is a Fountain Filled with Blood." Many people mouth the words but not many learn to sing it. I do not believe we would have to change that song very much to sing it in Heaven, and I do not wonder that some seminary professors discount it. A man has to be saved to really learn to sing that song.

THE PURE REMNANT

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men; being the first fruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God" *(vss. 4, 5)*.

The description given of this company of people in verses 4 and 5 will be hard to understand unless these marks of purity are given the spiritual significance attached to them elsewhere in the Bible. Worldliness and idolatry before God are fornication and adultery. Let the reader turn to II Chronicles 21:10 in the Old Testament, and James 4:4 in the New. This company of sealed ones in our chapter have kept themselves free from the prevailing sin which is idolatry, for all the world is worshipping the Beast and his image *(Rev. 13:3, 4, 15)*.

THE EVERLASTING GOSPEL

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters" *(vss. 6, 7)*.

The word "gospel" means "good news," and this is good news indeed, and it is heralded by an angel. It is the good news that the time has come for God's judgments to be known in the earth. It is good news for that time but it is not the gospel for this day in which we live. Some people scoff at the idea of more than one gospel in the Bible. But here is an example. What results could we expect from preaching this gospel? It says nothing about Christ or His death or His Blood or of salvation by faith in Him. This is a gospel for that day. Paul gives us the fullness of the message to be preached in this day. There is a gospel message for each age, and we must be careful to find God's message to the Gentiles. People seem to think it lawful to go into any part of Scripture for Church doctrine, and such proceeding has wrought confusion. Let me give one example. Folks insist on going into the first chapters of Acts, forgetting that Peter in those chapters was preaching to Israel as a nation. In Acts 2:38 Peter preached that baptism is **necessary** for the forgiveness of sins. I for one have no such gospel to preach. But we preach salvation by faith in the Blood and apart from works *(Rom. 3:25; 4:5)*. So this gospel preached by the angel in our chapter is good news for that time, for the terrible tribulation period is raging, yet the judgments of God will soon be known. David sang this gospel in Psalm 96:10-13.

ANGELS' MESSAGES

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" *(vss. 9-12)*.

Two other messages by angels are now given. The first of these is announcing the fall of Babylon, and as we propose to give a special paper on Babylon, we shall pass over it here.

The second message is the doom of those who received the mark of the Beast. God's wrath is poured out without mixture. Their punishment is eternal torture with fire and brimstone. They have no rest day nor night for ever and ever. And one other point in this picture is, that they are to be punished in the presence of the Lamb and the angels.

This is a terrible picture of eternal punishment and we cannot tone it down without tampering with God's Word. The wrath of God is a terrible thing indeed. When God loves, He loves infinitely. When God hates it is infinite hate. When God is angry it is infinite anger. And when we are told that "God's wrath is poured out without mixture" on men, it is more than the mind can grasp.

THE BLESSED DEAD

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" *(vs. 13)*.

This verse gives us the blessedness of those who die in the Lord during the Tribulation period, and we think it is given here in contrast to the doom of the Beast worshippers. One point of contrast is given and that is in the matter of "Rest". These have rest, but the others have "no rest day nor night".

There seems need to show just here that it is a blessed thing to die in the Lord between the Rapture of the Church and the Coming of the Lord to reign. It would seem that if they were not saved when the Lord came for the Church, the next best thing would be to live till the Lord comes to set up His Kingdom. But if they die before that event, they rest from their labors, and we learn in Revelation 20:4 that they will be raised up to reign with Him a thousand years. So God has special blessing for the saints of every age.

THE HARVEST

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle.

"And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

"And the angel thrust in his sickle into the earth, and cast it into the great winepress of the wrath of God.

"And the winepress, was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" *(vss. 14-20)*.

This world is to have a harvest. If the world is to reap what it has sown, "what will the harvest be?" What has the world sown? Go over the page of history and see. This earth has been soaked with the blood of men, slain by their fellowmen. Murder, lust, rage, hate, ambition, and all that follows as a sequence is what has been sown. But the world has only been sowing seed. The reaping time has not yet come. God waits for things to "head up" or ripen *(Gen. 15:16)*.

The harvest of the earth is ripe. Does it not seem that that can be said of our own day? Can sin go much farther than it goes today? But God alone knows the time, and sin will go on getting riper and then the great Reaper will come forth.

ARMAGEDDON

The last two verses of our chapter giving the final description of the harvest, seem to coincide with descriptions of the great battle of Armageddon. This is at the end of the tribulation period when all nations will be gathered against Jerusalem under the command of the Antichrist in an attempt to crush out the Jewish Remnant and destroy the city. Just at the darkest moment when it seems that the nation and the city are doomed, Christ appears and the Antichrist and his army are overthrown *(Rev. 16:13-16; Zech. 14:1-3)*. Dreadful is the description, for dreadful is the wrath of God. Let me ask the reader to search himself, and if the great matter is not yet settled, receive Christ now before it is too late. May you never feel the wrath of God. Christ died for you *(I John 2:2)*.

FROM THE FOGS OF MODERNISM TO THE SUNLIGHT OF CALVARY

A **thrilling** story of the conversion of a Society Entertainer, and Comedian.

By F. Spencer Johnson, *Director of The Life and Liberty Truth Campaign and European Fellowship, London.*

(Continued from the April Number.)

I was brought under conviction of sin in the City of Baltimore, Md., October 25th 1895 about 11:45 p. m.

My spiritual father was David Glass, a City Merchant. He was a member of the Central Y.M.C.A., and an ardent winner of souls. A skillful fisherman at this Heavenly business; he literally believed the Master's words:—"I will make you fishers of men". He used the right kind of bait, John 3:16 being his most successful rod and line apparatus. He usually held his fish until it got well hooked. Then, if it escaped from his bodily presence, (as I did), it could not escape from his prayers and the Holy Spirit. When Mr. Glass met me later on, he expected his fish to be already "landed", and I was able to give him a satisfactory statement. Hallelujah!

The "Landing" Story would fill many pages regarding what the Holy Spirit did in the room of the hotel where I was staying during the darkness of an awful struggle. I had a battle with Hell; a fight with invisible foes whom the Apostle Paul called "the powers of darkness"—but the battle ceased when the surrender was made. The Victory was won at the Cross.

David Glass had to pay the price for his zeal. He was called "the Y.M.C.A. Crank." "The John three sixteen Specialist." May God raise up more such cranks and specialists in these "perilous times". On the night that Glass hooked this "fish", he little thought that he was **"LANDING"** one who had been the object of a Mother's prayers for many years; one who was destined not merely to **exist** for the three short months as doctors had predicted and the devil had certainly planned, but one who would live, labor, and witness for Christ in his native country. He was destined, also, to meet friend and foe, persecutor and slanderer, and eventually to become an Evangelist—"a fisher of men" and see thousands "brought out of darkness into the marvellous light" of the Gospel. Then, in after years to take Missionary Journeys into foreign lands, and endeavor to encourage many needy workers in the **GREAT HARVEST FIELD.**

* * * *

Between the day I left Baltimore, and the happy day when I saw, by God's Grace, the fuller and deeper meaning of the Cross, I passed through a long tunnel full of spiritual darkness, deception, and theological fog.

I have told the story of my conversion to thousands of people, and many have been turned to Christ thereby. But I have never yet related how I was led from **"The Fogs of Modernism, to the Sunlight of CALVARY;"** and discovered the blessed liberty wherewith Christ has made us free.

WHAT HAPPENED BEFORE DAVID GLASS CAME ON THE SCENE.

Many things had transpired, before he put in an appearance. He watched and waited in the background.

In my travels I made a convenience of Y.M.C.A'S. providing they did not trouble me with their religion. In one City I was invited to a private prayer meeting in the Secretary's Office. My pride was severely wounded. I took offence and never entered the building again.

Mr. Morriss, the Baltimore Secretary, was a tactful and resourceful man. He could not understand some of my habits, and at times he seemed concerned regarding my health, etc.

I liked his smart business methods and thought what a fine theatrical manager he would make. He expressed his dislike for the hotel where I was staying, and gave me some good advice

which I pretended to appreciate. Undoubtedly he won my confidence, or I should never have read the first chapter of John's Gospel to please him. Afterwards I handed back to him a Testament he had loaned to me, saying:—"Thanks for the loan of it but, it is all like double-dutch to me."

Later on he came over to my hotel and tactfully persuaded me to allow him to take care of two trunks of theatrical properties; he took them over to the Y.M.C.A. in order to keep them, as he put it, "Safe and secure from all harm and danger." He was pleased when I left that hotel and found a better place.

Mr. Morriss knew that I had only come to Baltimore out of mere curiosity. The World-Wide Convention of The Women's Christian Temperance Union had attracted me. I had read about it in a magazine and I was seized with a peculiar desire to witness this remarkable gathering of women from all parts of the world.

My home in the old country was one where Temperance principles held sway; my father being a Christian Temperance Advocate of a very progressive type. Alas for his son who had actually ridiculed Temperance orators to create laughter on the stage. Now, I was curious to study Miss Frances E. Willard, that genius in organization and "Master of Assemblies," also other celebrated women of whom I had read. Among the many thoughts and impulses that had led me to the Great Convention, I may have imagined that I should be able to impersonate a few new Characters. Part of my work in the theatrical world and on the Entertainment platform was mimicry, and impersonations of Celebrated Characters. But my dear Mother said to me in later years:—"Ah, my boy, you had to go, because God sent you." She knew, and I am glad she lived to attend some of my Mission Campaigns, and join in the Gospel songs composed by my dear father who still survives her.

* * * *

ANOTHER INCIDENT THAT CAUSED A SENSATION, occurred at the Y.M.C.A. Lecture Hall before I met David Glass. One of the English lady delegates of the Convention was speaking on the last Sunday afternoon before the meetings closed. The Hall was crowded with men. I stood up at the back. As the address proceeded I thought how cold and dead was the audience. At one point I shouted out—"Hear, hear", and clapped my hands vigorously. It came like a shock to some of the workers. Everyone looked round, and the Secretary came to my side quickly, thinking I had had some liquor and intended to disturb the service.

The speaker,—Mrs. Ormiston Chant of London, smiled, kept perfectly cool, and said—"I'm afraid you don't quite understand the interruption which is quite an English custom in men's meetings." I immediately shouted out something more boisterous whereupon Morriss persuaded me to come into a side room, and talk to him for a few minutes. I did so, and then he gave me a polite Lecture all to myself. He declared I had been drinking. "No, No," I argued "I have only had a little for medicinal purposes. My throat suffers from relaxation frequently." I felt irritated at what he had said to me, so I decided to put on my overcoat and leave, but in my haste something fell out of a large inside pocket. "Hullo! What's this?" exclaimed Morriss, but before he could pick it up, I stooped down quick as a flash and grabbed it, slipping it quickly in the special pocket.

"So you carry a Bible do you?" he said. "Yes," I replied, "I'm not ashamed of my Bible." "Well," said he, "you picked it up mighty quick." He then begged of me not to go away. I then learned that he had gone into the Hall to fetch Dr. Carey Thomas. Presently they both appeared. Alas! Alas! I was caught in the act. What did they behold—O, horror of horrors! Dr. Thomas was staggered. Mr. Morriss went white in the face and then flushed crimson to the roots of his hair. They caught me drinking out of a flat bottle, and then they were just in time to see the bottle being slipped back into "my Bible"—which was not a Bible; but an imitation one made of wood covered with leather. To all appearances a real Bible.

"What" exclaimed Morriss "is that the kind of Bible you study?" I said, "Pardon me, Sir, but my doctor said I must keep my spirits up." Then one of them remarked—"You'll never keep your spirits up by putting spirits down." By this time the crowd came pouring out of the hall, and people were anxious to see the young man who had caused a sensation. But Dr. Carey Thomas was wise and gentle. He asked to be allowed to talk to me alone. So we went into a quiet room. Never in my life will I forget that talk. If ever there was a man of God in this world it certainly was this Quaker physician. One of Baltimore's grand old men of the past generation. I resisted all attempts "to make me religious" as I termed it. But before I made my escape from the Y.M.C.A. they secured my Bible—whisky flask.

As I look back over my life it is always painful to speak of this. Yet at the time I gloried in carrying such a diabolical thing. Thank God, for Mother's Prayers!

AN INTERESTING LETTER FROM W. H. MORRISS

Mr. Morriss corresponded with me occasionally as the years rolled by. But up to August, 1925, I had not sent him the latest news.

The following letter was a reply to one I had written to him, telling him of my wife's visit to the United States. I had told him how my heart had been cheered by her visit to Baltimore, and also that she had placed a wreath of beautiful flowers on the grave of David Glass, my spiritual father. To these flowers she had attached a card I had sent to her, on which I had written my gratitude for what this man of God did for me long years ago.

Mr. Morriss is now living in retirement.

* * * *

Providence, R. I., September, 1925.

"My dear Friend:

"It was a great delight to get your letter. I had begun to wonder what had become of you. How I wish I might have been in Baltimore when your good wife visited the City. It would have been such a pleasure to add my welcome to that of Mr. Glass; (the son of the late Mr. David Glass). I am quite sure that he did the honors, and tried his best to serve Mrs. Spencer Johnson well.

"I am very glad to know something of your work which you are now undertaking at home and abroad.

"I often refresh myself with memories now that I am on the retired list. I am seventy-four years old, and suppose I ought to give place to younger men. I must say that it is not always easy to be placed 'on the shelf'.

"I spent over forty years in Baltimore. It is hard to transplant an old tree when its roots are deep in the soil.

"I am intensely interested in the work you are doing, and in **YOU**, my good friend; so please send me a few lines now and then; also any of your publications.

"I often think of those days thirty years ago, when we met in dear old Baltimore.

"Kind regards to your wife, and much love to yourself.

"Most sincerely yours,

"W. H Morriss."

* * * *

ANOTHER SENSATION that took place was a conceited attempt on my part to prove to Miss Frances Willard, that the greatest principle in the cause of Temperance was **moderation** in all things. The "little drop" theory was an idle tale to Miss Willard. I did not realize what an honor it was to be granted a private interview with such a noble and exceptionally busy Leader of a great Movement; and at the home where she was being entertained. How foolish on my part to try to win her to my views!

Alas! Alas! how my theories fell down like a child's toy bricks. When she looked me straight in the face, and asked me about my mother, I was silent. She had hit me a terrible blow without knowing it. Finally she put the question point blank—"Will you for God's sake, and your Mother's sake, and your soul's sake, here and now sign the Temperance pledge?" Again I was dumb. What could I do? The absolute purity of this good woman condemned me. Then, rising to my feet, and clenching my fists with determination, I exclaimed,—"I will!"

The joy that lit up her beautiful face cannot be described. Then she discovered that she had no pledge cards in the house. Immediately she ran up stairs, brought down a W.C.T.U. letter-head, and wrote out the pledge herself, which I signed, and have kept as a memento of a great occasion.

* * * *

HOW DAVID GLASS DEALT WITH THE PRODIGAL

He found it difficult at first to meet my arguments. I could now boast of being a Temperance man. Having such a distinguished signature to my pledge as that of Frances E. Willard—what more did he expect of me? I had no use for his "John-Three-

Sixteen Religion." But he drove in his nails with the hammer of love. Nothing daunted, he was fully prepared to stand outside my hotel talking until midnight. Time was nothing when he had the assurance that God's Word was penetrating my proud and guilty conscience. He aimed for the heart, declaring positively that Christ died absolutely for **MY** sins, and that God was speaking to me through His Crucified Son to be reconciled to Him. That night—that awful night, I have already described. Thank God for the morning. "Joy cometh in the morning."

* * * *

I could not understand the extreme kindness showered upon me after all that had transpired! Everybody seemed so gracious and hospitable. They knew what a struggle it had been, and gave God the **glory.**

The problem now arose as to what should be my future employment. I was persuaded to write to New York City and cancel all professional engagements. I was then invited for a few days for a quiet rest in the country by some kind friends. During this time I received a telegram from Baltimore offering me the position of Secretary and Manager of a preaching and lecturing tour, to be undertaken by the English lady, Mrs. Ormiston Chant of London, who needed some one to fix up all her engagements while in the United States. This I was advised to accept, and immediately set out for Chicago. I was soon sought after by journalists, who wanted all the information I could give them about this celebrated lady. I was astounded when a popular Sunday newspaper came out, to see that my information about her occupied almost the whole of the front page with sensational head-lines.

Mrs. Ormiston Chant was a remarkable lady in many respects. She had become notorious all over the world, having fought the drink traffic in connection with some of the theatres in the West end of London, especially the "Empire," where it was well known many disgraceful things transpired night by night. The case was brought before the Supreme Court after many months of trials in smaller courts: at this great trial a sensation was caused when this brave woman stood face to face with four of the cleverest of the High Court Councillors, and she beat them all! She could preach, sing, write a poem, paint a picture; in fact, nothing seemed impossible to this gifted lady. Her husband was a good man, a London physician, and he was quite willing that she should go abroad, or anywhere for Mission Work. She was indeed an ardent reformer and exceedingly kind, but with all this she had strange doctrines. She presented me with a beautiful Bible, but I must confess that she failed to make me understand it. I had to admit that I knew nothing at all about Church life. In fact I had never troubled myself to find out the difference between Baptists, Episcopalians, Presbyterians or Unitarians, but one thing I did know, and that was, that the friends I had made in Baltimore had something that had reached my heart and done me good. The things they believed were so practical, and their lives seemed to shine with a beauty such as I could never forget, and now I had to interview preachers and teachers of different churches where I had to fix up lectures, preaching services, and temperance meetings. Mrs. Ormiston Chant could lecture on a hundred and one different subjects, and had a flow of language which seemed to pour out like a running brook, holding an audience spell-bound by her graphic descriptions, and by her illustrations of things she had seen in her travels. But I began to feel uneasy after a few weeks of this tour, and I often wished I was back in Baltimore; at the same time I felt I had much to learn and must begin at the beginning. I had to talk with Unitarian Ministers, Universalists, Baptists, Methodists, etc. and some who seemed to me to be very strange in their creeds, and yet I was afraid to speak up lest I might display my ignorance. One minister, of whom I asked questions on Bible problems, answered by saying—"Oh, you must not worry yourself about those doctrines, you will learn the meaning of such theological questions by and by! At another place I was told that they did not want any hymns introduced into the service which mentioned the Blood of Christ. I wondered what this meant. Again and again I tried to get my problems cleared up only to be met by disappointment after disappointment!

I shall never forget a lecture I arranged at the Chicago University. It was very interesting to me to see all the students come in, followed by the Professors; all were eager to hear what this English lady had to say. Mrs. Ormiston Chant arrived only fifteen minutes before the time of the lecture, and said to me: "What is my subject?" They had chosen one for her. She sat down and meditated for about ten minutes, and then faced that critical audience without a single note of any description, and gave a remarkable address quite spontaneously.

* * * *

In the City of Boston I met a very earnest young man, who asked me if I had ever read any books written by Charles G. Finney, the great Evangelist. I replied that I had not done so. Then he told me how Finney had been mightily used of God years ago, in the Mohawk Valley, New York, and that in those early days of Revival, thousands of people had had their lives transformed; villages and towns had entirely changed. This appealed to me very much, as I told this young man I had traveled in the Mohawk Valley in my profession, entertaining the public and earning my livelihood in just the opposite way from which Finney had done. In looking back I had to admit that there had been no lives transformed through anything I had done to please the people. He then advised me to get some of Finney's books. I remember reading one as I was traveling a short distance on the train; there sat a Minister at my side, who asked me what was the book that I was so deeply interested in? I was so pleased to answer and tell him it was one of Charles G. Finney's. The chapter I was then reading was called—"Justification by Faith," which was meat and drink to my soul. Instead of encouraging me he said:—"I am sorry for you, if you cannot find any better reading than that you are in a very bad way. Such books are entirely out of date, and will be of no use whatever to help the rising generation." He advised me to go and hear certain liberal and up-to-date preachers in the City. I discovered afterwards that these men were Unitarian, if not actually in name, they were at heart: their oratory was hypnotic, but their doctrines brought into my soul a dense fog and doubt.

Not long after this I had to travel further West, greatly enjoying the scenery of the Rocky Mountains, but all the time my heart was longing for something that I sorely missed. What it was I did not know! I felt like crying out—

"O that I knew where I might find Him."

(To be continued.)

WITHOUT CHRIST

"At that time ye were without Christ, aliens from the commonwealth of Israel, * * having no hope" *(Eph. 2:12).*

We ought to remember this. We shall fully understand and ever remember it in the Glory. We shall never forget how vile, how worthless, how utterly lost and helpless we were when God looked upon us polluted in our own blood, and said unto us, "Live." The remembrance will only make us more truly to understand the height and depth and length and breadth of the love of our God, and to sing more loudly, "Salvation to our God, and to the Lamb."—*J. N. D., in Scripture Truth.*

GOD BOUNTIFUL BUT NOT WASTEFUL

"God is bountiful, but without waste. All shall have enough, but nothing is cast to waste. 'Foolish waste makes woful want,' in the spiritual realm as everywhere else. There are no dumpheaps in God's world. He who prizes the moments will use well the years. 'Little things make success, and success is no little thing.' Out of the withered flowers of the old year God enriches the soul for the blossom and bloom of the new. The sunlight of primeval times returns again in the coal, which is dug from the bowels of the earth, and which glows upon our hearths in wintry days. The fragments of an hour, with which we may not know what to do, may be used in communion with God, and in that communion the soul may receive strength for the crisis that the next hour may bring, and life's destiny may be changed and glorified, because we redeemed that fragment of an hour."—*Selected.*

Missionary Department

GENTILE SECTION

A FAR CALL FROM BULGARIA TO YOU

The late European war with its tremendous results and ruins, brought a great catastrophy upon the Christian civilization in the 20th century. Every nation on the Continent of Europe has suffered, losing millions of human lives, especially those who took part in the war, great and small, all alike. But the war tides overflowed most heavily the small belligerent states.

The Bulgarian Nation is completely exhausted by the appalling consequences of the war. The people painfully survive the burden of the fatal results of the recent bloody years. The Country is pressed by heavy debts. By the clauses of the Treaty of Peace, Bulgaria is fettered by chains; she has been treated with injustice; she has no rest neither day, nor night on account of the Reparations and occupation and other State obligation to the Great Powers. The country undergoes a terrible financial and economical crisis; our industry is paralysed, the export of our raw materials, grain and live-stock, is at a standstill, the laborers are idling, all sorts of products and eatable stuffs have become very dear and besides this, we have a constant influx of fugitives driven out from Macedonia, Trace and Dobroudja, Russia and Turkey, who make the crisis still greater and pending catastrophy is imminent. These facts have created a situation unprecedented in the History of the Nation. It affects mostly those who have never had their living guaranteed.

The Refugees, the extremely poor who are in want of means for support, the infirm, homeless and hopeless are simply starving to death. There is no use of much philosophy and argument in order to convince people to be more generous in their gifts having in view the shocking misery among our people. **Famine** is knocking at our doors; the empty stomach is the worst councillor; the suffering ones are at all times before our eyes.

How can we help them and deliver them from starving? that is the question. It is an imperative task which suffers no delay. We must secure means to feed the infirm men, women and children, who are of our race and coreligionists. They have been driven out of their homes by force, deprived of their property and have come to this country naked and barefooted, hoping to receive a helping hand and shelter under our laws.

Harken to the urgent appeal of the poor mothers clothed in rags; harken to the children's cry who stretch forth their pale little hands for a morsel of bread! What a horrible sight to look upon! Poor creatures! They are in great destitution. And awful diseases are raging among them; diseases of every description are their sojourners: typhoid fever, influenza, pneumonia, consumption, and many of them die like flies by the time we reach them with a little help.

ONE OF THE KITCHENS IN BULGARIA WHERE FOOD IS GIVEN TO THE DESTITUTE. MR. MISHKOFF IS SEEN STANDING UNDER STAR MARK. $50.00 PER WEEK IS NEEDED TO FEED 1,000 DESTITUTE AND HOMELESS SUFFERERS. WILL YOU HELP?

Before the pale-faced mother and before the living skeleton of her child, there is no room for fluctuation; before the perishing children of starvation and disease, there is no time to waste in disputing which philanthropic method will do better.

The moment is critical! There is **famine**; the need is **urgent**—imperative! Let us find food for the **hungry**! Come, let us do something to help the needy, to save them from perishing; the sooner, the better. Common needs require common efforts. Let us select the easiest, direct and most expedient way—let us give them to eat!

On the 18th of February ultimate, there was organized a **committee** with the co-operation of the citizens to establish kitchens to

feed a thousand people gratis. The kitchens have already begun to function.

In 15 days we have distributed food to 16,694 persons free, with the estimated cost of 93,575 leva ($700).

The Committee is composed of the first citizens, namely:

1. Honorary President, Bishop Hariton.
2. President, General S. Bogdanoff,
3. Vice President, K. Karaguzoff,
4. Secretary, General E. Sermanoff,
5. Treasurer, Pastor Paul L. Mishkoff,

S. Karich, Col. Atanasoff, Mrs. Drenska, Mrs. Pisardva—Directors.

We are not making illusions to ourselves that our means are sufficient to succeed over the wants. We need $59 daily to feed those one thousand. We have exhausted our means, and are obliged to turn to you.

We appeal earnestly to those who sympathize with the homeless and hopeless stricken refugees, and those who love the children, to make it possible for us to carry this relief program and thus to bring cheer and good will into many lives. We need your kindly help at once.

Large or small donations for feeding 1,000 most needy Refugees will be most thankfully welcome and acknowledged by the Treasurer of the Committee, Pastor Mishkoff.

May God bless you! Very sincerely,

Honary President, Bishop Hariton
Secretary, General Syrmanoff
Treasurer, Pastor Mishkoff.

This letter is translated and forwarded by
Paul L. Mishkoff
Superintendent of the Mission.

Gifts may be sent through the Russia Evangelization Society, 809 Schaff Bldg., Philadelipha, Pa.—*Editor.*

THE HUNGRY ARE BEING FED
AN APPEAL FOR HELP

Philippople, April 14.

MY DEAR BROTHER SMITH:

Two or three weeks ago I sent you an appeal for help. We have already established five kitchens for the free distribution of food to a thousand poor people. I am now sending you some pictures of the work, and a page from the local newspaper, where we published our report. You will see that Bishop Hariton (Greek Orthodox) is the Honorary President, General Bagdanoff is the President, and I was chosen Treasurer of the Committee.

The same committee will also distribute the clothing and shoes which you have sent. We hope to get them today or tomorrow. Listen to this:

"The fact is, we live, as you might say, by bits and driblets. We often don't know whether we shall have enough food to get through the day. It hurts terribly to see the children growing thinner every day."

Sickness, added to privation, has weakened the mother so she can scarcely drag herself about. One child is a cripple, another is disabled with heart disease and a third is ill with pleurisy. For such afflicted and half-starved children as these the Committee provides free dinners, and has kept it up every day since March 1st. No hungry child is ever turned away. Over 16,670 people have been fed in the last fifteen days. About five cents provides one hungry child with a good dinner, so you can see that a dollar will provide for twenty children.

Will you not help us to carry on this good work? Please respond with a generous gift to the appeal of our committee. We rely on your immediate help. Pray for us. Sincerely yours,

PAUL L. MISHKOFF.
April 20.

MY DEAR BROTHER SMITH:

I have just received the clothing and the shoes. If we had been obliged to pay the duty on this shipment, it would have amounted to 1,256,000 leva, but thank God, we had to pay nothing.

Herewith I am enclosing the papers which show how much freight and cartage charges I had to pay to get the clothing from the seaport to Philippople and other places where the distribution is being made. Altogether I have paid out $128. I sent some of the clothing and shoes to Varna, Turnovo-Saymen, Sophia and Philippople.

Of course, I will send you later reports of the distribution, with pictures. This is just a note to you with cordial greetings. We are now very busy.

Pray for us. Sincerely, P. L. MISHKOFF.

A VOICE FROM ABROAD

A TESTIMONY TO THE WORK MR. MISHKOFF IS DOING

Philippople, Bulgaria, April 14.

Russia Evangelization Society,
New York City.

DEAR FRIENDS:

In sending you this letter, I want to thank you for all you have been doing for so many poor people in our country, including me, through your very good worker, Rev. Paul L. Mishkoff. As you can see by the picture I send, I am unable to see, but for several years I have been a regular hearer of his sermons in all the meetings. There have been very dark hours in my life, when I have had nothing to eat. I have been blind from childhood, and have no relatives. Thank God, He has wonderfully cared for me, and has supplied all my needs.

Those who were my friends and were helping me now and then have sometimes left me, and if it had not been for Mr. Mishkoff I do not know what I would have done. He has been helping me materially for the last few years.

When I have been in some of Mr. Mishkoff's meetings I have wished that you could be here to see and hear him. He is the best speaker we have here, and we must be thankful for the great work the Lord is doing through him here in Bulgaria. My prayer is that God will give grace and strength to Mr. Mishkoff. I am also praying for your society and the work that your workers are doing in Europe. Lately here in our town four places were opened where free dinners are served to the poor people and the refugees. Mr. Mishkoff has been chosen cashier, as he is well known. I hear from the Bible women that the prisoners in the jails have been given Gospels by Mr. Mishkoff, and now they are anxious to hear him preach again. If I could write by myself, I could have written much more, but as I depend on others for writing, I am closing with the words: May God bless you and your workers. Satan will try to hinder and stop the work, but Jesus is stronger than Satan and the right will triumph. Sincerely yours,

AGLAITZA LEKOVA.

NEWS FROM MISSIONARY DOBRININ

Helsingfors, Finland, April 6.

Russia Evangelization Society,
New York City.

DEAR BRETHREN IN THE LORD:

Some weeks ago I received $100 from our dear Pastor Palmer. I thank you from my whole heart for this help, which so much gladdened me.

I also received the February number of "The European Harvest Field," and was glad to see the space devoted to my work. May the Lord be glorified in this.

I must tell you that, after many blessings, we now have serious difficulties to contend with among the believers in Finland. In spite of our sincere wish to ameliorate circumstances with kindness, we had to raise some questions in obedience to the Word of the Lord. We trust that all wrong will pass by in time through the grace of the Lord. We trust Him and are of good courage. Please pray for us.

RUSSIAN REFUGEES IN DESPERATE NEED

I am continually assailed with letters from Russian refugees who have come to the extremity of their misery. The letters are filled to overflowing with sorrowful entreaties for help. For the Lord's sake, show mercy on them and please send us footwear, clothing and even food or money to purchase it.

THE SPREAD OF LITERATURE

My time is continually occupied with the spreading of Bibles, Gospels and religious literature. The Lord's definite blessings are upon this work. Believers who have been spiritually asleep have been reawakened. Outsiders are being brought nearer to the Lord. I send our literature to twelve countries. Especially is there great blessing reported among the Russians in Manchuria, where I have been able to reach some who are hungry for the messages of the Word.

THE EVANGELISTIC WORK AT HOME

The work is going on regularly, and souls are being won for the Lord. The strength of Satan is great, but He who is in us is greater. Through the Blood of Christ souls are saved. We are

mindful of this, "We must through much tribulation enter into the Kingdom of God".

I was glad when I read in "The European Harvest Field" about the many blessings bestowed upon you. I also pray for you, according to my strength.

General weariness and the consequences of my recent illness oblige me to take a rest in the country for a short time. Last year the plan for my vacation did not materialize, but I am hoping for this much needed rest this summer. Then I will be able to occupy myself with reading and to a most necessary extent with spiritual literary work for the publication and distribution of literature in all the countries where we have been laboring. I intend (D.V.) to undertake a more extended trip to Esthonia and Latvia at the end of the summer. The condition of important matters here oblige me to remain, though I have been invited by believers to visit in these two countries.

With very warmest greetings, I am, truly yours in Christ.

A. DOBRININ.

WHERE DARKNESS REIGNS

MISSIONARY CHARLES LUKESH DESCRIBES THE SITUATION IN THE FIELD WHERE HE IS LABORING

"And It Shall Come to Pass, That before They Call, I Will Answer; and While They Are Yet Speaking, I Will Hear" *(Is. 65:24).*

There is nothing commonplace about the labors of Missionary Lukesh. Something startling seems to happen or threaten to happen to him about every day. How close the money margin lay in April is best told by his letter, as well as his testimony to the truth of the Scripture he placed at the head of his last letter. If you also believe in prayer, will you please take this soldier of the Cross on your heart before the Throne of Grace.—*N. J. Smith.*

Z ———, April 24.

DEAR BRETHREN:

Thanks for the letter—and check, $125. It may interest you to know the circumstances under which it came, since it illustrates the workings of the enemy and also the power of God and His care over His children.

During the Easter season, when even the indifferent ones go to confession, the priests had a fine opportunity to gag and threaten, and thus tore quite a hole in the attendance at my meetings. They were also watching for an opportunity to give me a final knockout blow. On the tenth of the month I drew the balance of my account in the bank, and on the thirteenth I had an invitation to call at police headquarters at 9 A. M. the fifteenth. When I came there the director was not in, and would not be until the next day, but I was told it was a question of proving whether I had means of subsistence and connections with the Society. That same afternoon came your letter and the check. So the Lord kept the director out of the office until I had fresh means at my disposal and was able satisfactorily to answer the inquiries.

It is against the law for the banks to give information regarding accounts, yet it is rather too much of a coincidence that the authorities should be interested at the critical moment. And then what followed is interesting. An inquiry through the Consulate at New York brought the answer that I or such Society (The Russia Evangelization Society) were not known (a fault at the registry office). Thus the police director demanded the last letter for translation by a court translator, which I gladly acceeded to. Yet, behold! two days later a man went around, as being from the police headquarters, inquiring about renting the room I hold meetings in and where I live, both, under the pretense that I was leaving.

At the headquarters they denied any one was sent, but as I intimated to no one a word of the matter, where did he get the information? Too much coincidence, rather, evidence of a definite plan to harass and hinder as one official expressed it. So nominally there is liberty, yet practically the R. C. Church reaches into many affairs where they ought not to have anything to say.

This is just one instance of what is going on. It would please them very much if they could get me out,—a proof that something is doing. The meetings are better again, and I trust with the fair weather to go after Sunday afternoon meetings in the open air. Of course, I could go where there is only one language, but that's for those wanting a snap or not being able. Give me plenty of work and lots of "enemies." Here we have four monasteries, Dominicans, Capucian monks, monks of the Cross and a large church of the Jesuits, with a branch of nuns at the hospital, who make up in fanaticism for their lack of numbers. The present military barracks used to be a splendid monastery of the Cistocinians (?), and their church is regularly occupied by two priests. Of course, there is also a large parish church with three resident priests. No wonder such combined forces keep the population in the thraldom of darkness: just so they go in the morning to mass, in the afternoon to dance and at night a free-for-all fight with heavy beer glasses, chair legs and sometimes knives, etc. Good, pious people!

This is apparently not a land of revival, but of reaction in increasing measure, and therefore a super-pioneer field. It was not my choice to come here; however, I am glad to be spent, but not for fun. I ask for prayer to know plainly if the Lord has turned against this nation, if they have forefeited the day of grace, having been betrayed by false or blind leaders.

From the first part of this letter you can see that there is a need of a more definite provision for carrying on the work. I cannot just pick up my hat and walk off. The more I think of it, the more I see of the difficulties. I need a helper, capable of learning a language nearly as difficult as the Chinese, beside the German, with a thoroughly consecrated heart and good Bible training, able to play the organ well, and to have a tremendous capacity to get children together. That is a sore point here. The most faithful little fellow I had, when he could not be scared away, was given a job by the priest for half a dollar a month, to get him out of my influence. Paul was right in saying he wanted to be all things to all men. Lots of patience is necessary to talk to those who are persuaded that they are already the only correct Christians. And lastly, a helper must be able to learn, to labor and to suffer—for a reward in heaven. When I think of Daniel, and how the angel was delayed until Michael came to help him, I am comforted, though the waiting is much longer,—perhaps the enemy stronger.

But the time has not been lost. I look confidently to find at the throne of the Saviour some souls I was able to serve in the various places. Here is an example. Recently, in correspondence, Miss . . . . . in response to my plain question: "What will you do with Christ?" writes: "Not like the Jews who crucified Him, but rather will elevate Him as my only King, not ceasing to pray for the gift of that Light that will not go out. I dare not invite Him to my heart otherwise than as the heathen centurian: 'Lord, I am not worthy that you should enter under my roof, but only say the word and **my soul will be well.**'" So that gave me opportunity for another written "sermon" and now I ask prayer that at least souls as sincere as this one may really receive the Lord.

Do you wonder that, in the face of many such proofs of what a heavy darkness obscures the religious understanding, I decry any claim that there is a spiritual awakening? Here and there are signs of spiritism, but not of the Holy Spirit. How otherwise can it be explained that a zealous written and oral instruction, which has for months kept souls on the verge of decision, has not yielded greater results? Pray! those of you who can and will help. Satan has a deep hold. He fools the people with dancing, "kino," etc., and believing that when they die much bell ringing and three priests before the casket (though one recently was only a barber dressed up) will keep the devil from getting the soul.

Development in all lines of public life show how thoroughly the nation has been brought under the yoke of slavery to Rome, and no boasting about a great national revival can undo it.

I would appreciate some sort of wall map of Palestine. Could use three or more small Scofield Bibles for those knowing English; also from the "Biola" Book Room, Los Angeles, "Five-Minute Sermons to Children in Stories," by Henry T. Sells, D.D.

Two Scofield Bibles, a concordance and a copy of Dr. Gray's "Workers' Commentary" have already been sent to Brother Lukesh. Would you like to provide the other books requested? If so, mail your gift to the Russia Evangelization Society, 156 Fifth Ave, New York City.—*Norman J. Smith.*

THE RUSSIAN CONCORDANCE

While in Europe last year I had occasion to visit personally the Russian Bible School conducted by Rev. J. Kroeker, Pastor W. L. Jack and other members of the "Light in the East" Mission.

I also became acquainted with the fact that by personal correspondence they have succeeded in forming ties of friendship with groups of Russian Christian brethren and sisters all over Europe, both inside and outside of Russia. They have been privileged to minister materially to the need of their brethren and sisters during times of famine and suffering, and the Lord has blessed their ministry.

In conducting the Bible School at Wernigerode it must have become evident immediately that the greatest need next to the Bible itself was a concordance. Christian workers seldom think their "tools" are complete without such a volume, but Russian concordances were limited to an enormous volume which was based on a

form of Scriptures out of the dim past, and the concordance had not only grown obsolete, but it had gone out of existence. A new concordance was a necessity.

The concordance is now in existence and being distributed, a fact which calls for our praise to the Lord.

The story of its distribution is another of those intensely interesting word pictures which we occasionally get from the harvest fields of Europe, and I am passing it on that our readers may rejoice in it also.

Our readers can guide their prayers for effective service without further words than you will find in the letters and comments which follow:

The opening letter is from our good Brother Achenbach, with whom I spent many pleasant hours. His work carries him pretty well over Europe, and he knows conditions and peoples in many countries. Ask the Lord for a blessing upon him, and on Brothers Kroeker and Jack also.—

NORMAN J. SMITH.

Wernigerode, a. H.
March 11, 1926.

The General Secretary, Norman J. Smith,
Russia Evangelization Society,
156 Fifth Avenue, New York City.

DEAR BROTHER SMITH:—

With many thanks we confirm the receipt of your kind letter from December and the enclosed $115. Please excuse us for answering so late. The Countess H. Pahlen, who used to translate our letters into English, is at the present time in England; therefore we have it not so easy as before to care for our correspondence.

We would like you to come over here again and have together some nice walks in the Harz Mountains.

The enclosed receipt will inform you about the distribution of the garments and the joy this fact occasioned. It is doubtful whether it is advisable to dispatch more garments, the carriage and other expenses being relatively very high. The cargo remained so long in Finland because the country of destination was Russia, and the Finnish government has not been willing to let it pass free of duty.

I believe it would be better, instead of paying expensive carriage and duties, to employ the money in procuring garments and other requisites in the same countries.

The hunger for the Gospel in Esthonia is very great, and we should be most obliged if you would kindly help us in order that some of our brethren might from time to time go there for service. It is a place in which work could really be done for the sake of God's Kingdom. The local congregations are anxious about such work. I am ready to go and visit from time to time the states limited to Russia, but for this purpose we will have to be supported from abroad.

I enclose some new reports from Russia, concerning especially the great joy caused by the receipt of the new Russian Concordance. We wish the hearts of our American friends might become sensitive toward our work, in order to help us.

At present, the importation of Concordances into Russia being allowed, we have to make quick use of that opportunity, not knowing what may occur afterwards.

We are glad to hear about your extended service, and we pray God that He may bless and help you in your labors there. Do not forget also the work for Russia's sake which we are accomplishing here, especially that for the Concordance, so very necessary for our Russian brethren.

We have to thank you most heartily for your greetings to all friends in Wernigerode, and remain united with you in the Lord Jesus Christ for the same service and same work.

Very sincerely yours,
PAUL ACHENBACH, *Secretary,*
Light in the East Society.

THE APPEARANCE OF OUR RUSSIAN BIBLE CONCORDANCE IS WARMLY GREETED

In our last monthly magazine, in summoning our friends to aid us in sending the new Concordance to our Russian brethren, we expressed the belief that the book would be received with indescribable joy. Our hopes have been largely confirmed, as is shown by numerous letters of thanksgiving which we receive daily. A few of them are reproduced that you may share in our joy and the fruit of our long arduous labor to give our brethren the Concordance they have needed for so long.

FROM RUSSIAN EMIGRANTS

Every one knows that outside the borders of Soviet-Russia there exists another Russia, consisting of refugees, partly settled in the adjacent new countries originally on former Russian territory, and partly dispersed far and wide over the world. In Volynia, Bessarabia, as well as within the borders of Esthonia and Latvia, millions of Russians have settled. Among them all our Lord has His children.

Scarcely had they heard the news that the Mission "Light in the East" was working with the first edition of a Russian Bible Concordance than numerous orders began to come in. For many years did these brethren wait, some patiently and others impatiently, for the appearance of this book. We received inquiries as to whether the edition might really be expected, and several brethren enclosed their orders with cash payment in order to have the desired book as soon as possible. These cash orders we certainly had to fill first of all.

You may best judge of the feelings produced by the receipt of the new Concordance by reading some of the letters we have received. Share our joy in these:

B. . ., Oct. 10, 1925.

DEAR BROTHER IN THE LORD:

I confirm the receipt of two Concordances and thank you very much for having sent them. With greatest joy did I examine them, and my heart was full with thanks to the Lord. It is a great treasure for the believers, especially in Russia. It is extremely desirable that this useful book may be introduced there as quickly as possible, in order that thousands of human souls may exalt their thanksgiving to our Lord.

The need for spiritual instruction is enormous in Russia. I have not only seen it, but have experienced it, and therefore is my heart filled with extreme joy. My husband is at present journeying. To-day, the tenth of October, we have bread breaking in our Russian assembly.

Our Lord bless your work. With hearty greetings, Your sister in the Lord, M———.

Zemun, Sept. 29.

VERY HONORABLE REV. W. L. JACK:

It was a joyful day when I received the Concordance, of which I had till now dreams only. With your sensitive heart you realized by what means those who have to live in banishment might be comforted, knowing the work I have to do among them. So I am most thankful to you and to the Mission "Light in the East" for the spiritual delight, and for the words of dedication the Concordance bears, "To all believers in Russia."

I have been deeply touched. May our Lord bless Mr. Kroeker and you and all those who have collaborated in bringing out this book. May the Lord strengthen the Mission in its service for Jesus. Many thanks for the "Beams of Light," the appearance of which we always await impatiently.

Most honorably yours, E. K.

LETTERS FROM RUSSIA

Our joy is made much greater by the fact that we can send the Concordance directly to Russia. Meanwhile they are going forward, not in large quantity, but in separate parcels, mostly as gifts. One of the books which we mailed as a response to a direct order from one of our brethren in Russia was returned with the remark: "Not permitted."

But in other cases the parcels seem to reach the receivers safely, as some of our letters inform us. One of the former students in our Wernigerode Bible School for Russians says in his letter of October 15:

DEAR BROTHER IN THE LORD:—

Am sending you my hearty greetings. I have just before me your dear brotherly gift, the Concordance, which Sister W. brought me. Our Lord be praised for having given you the possibility of bringing that very important work to a completion. So I thank you for this precious means of bringing light against the darkness. The Lord bless you.

Brother K. from K. tells us in his letter of Oct. 12:

I have been very happy in reading your information concerning the completion of the Concordance. I was told by our Brother N. of your working on it, and that you were greatly restrained and handicapped by lack of funds.

I would be very much obliged for your sending to my address two copies, mentioning the price of them.

L——, October, '25.

DEAR BROTHER IN THE LORD, REV. JACK:—

I greet you by the love of our Lord and Saviour Jesus Christ. May He bless you and your work for His glory.

Please excuse me for not having written to you in so long a time. I believe you will forgive me, knowing I am always so very busy.

Recently I was in Moscow, and there I saw your gift to a brother, namely, the Concordance.

Dear Brother, if possible, do send me one copy of it! I shall pay you the amount as soon as I receive the book, by means of a postal order. Please tell us the price of further orders, which we hope to give you as soon as we have obtained from the government the permission for importation. Please do pray the Lord that permission may be given. At present we do not possess Bibles nor song books nor any kind of religious literature.

Please transmit our greetings to all our dear brethren and sisters in Christ. Our Lord's work here is always slowly going forward; there is another assembly ready for opening at once, the existing assemblies being overcrowded. Please let us know if you have Bibles, song books and other books in Russian. We are in need of the same in German, too.

I wish you a great deal of success in your work. I pray that the Lord may reward you for your love toward Russia in this hard time. The love of our Lord and Christ be with you.

Very sincerely yours, A. P.

S——, Oct. 4.

Dear Brother in Christ, W. L. Jack:—

Love and greetings in the Name of our Lord Jesus Christ for you and your house, Brother J. Kroeker and also all your collaborators in the Mission, especially Sister Lisa Pauls, and also for the brethren and sisters in the Russian Bible School.

I have to inform you that I received the Concordance which I have been much longing for. I had nearly given up hope of ever receiving it. Therefore I am now very thankful to our Lord for His grace with us, fainthearted as we are!

My joy has been great. With much love I looked at that book, so nicely printed, being not too large and very handy. There is nothing to be said about its contents, it being so very precious for every friend of the Scriptures. May our Lord bless your work in this respect and reward you for the many troubles you have had. I thank you most heartily, and also the brethren and sisters who participated in finishing this work.

The book is before me on my writing table, and my brethren consider me a very lucky man. Since I have this book I have noticed a longing on their faces, and felt myself obliged to comfort them by telling them that the Lord will assist them and provide them also with concordances.

My dear brother, do send some concordances for our brethren, too. I believe that our Lord will assist all His workers in His vineyard, and I pray for it. My thoughts are always with you, and your name is always in my prayers, and I hope that you will not forget me in your prayers, too. I notice it, being aware of the strength He gives me in all kinds of difficulties.

I remain your very true brother in the Lord, M.

THE RUSSIAN BIBLE CONCORDANCE

A bond between the believers both in the east and west.

There is nothing that binds us nearer to each other than common service. We always meet the confirmation of this truth. The Mission "Light in the East" is built on this foundation. Dwelling above national or denominational differences, it has the single bond of common service to the Russian people. It is not participation in any ecclesiastical organization nor any confession of faith that keeps us united with our friends here and abroad, but merely the prayerful words, "Thy Kingdom come,"—in Russia and here, too.

The great contrasts, which otherwise would lead to gaps and ruptures, find here their common ground. As a matter of fact, the majority of the friends of "Light in the East" in Germany are active members of ecclesiastical circles. The same may be said of Holland, Switzerland, Sweden and Norway. On the contrary, inside of Russia, it is the Evangelical forces working exclusively among free church circles, under which we see an important group bearing the name of Baptists.

The love of Christ is victorious over all the dogmatical hesitations. During my last journey through Norway, an amiable Luthern bishop expressed to me his idea in these words:

"Although the evangelical movement in Russia is not a Lutheran one, as we as Lutherans might like it to be, it is nevertheless evangelical. Therein we are rejoicing, and shall support our Russian brethren in our prayers and with our gifts."

An important bond joining our dear brethren together will be our new Bible Concordance. It is a gift from the western believers to their brethren in the east. And wonderfully God uses them in bringing both groups always nearer to each other. As a confirmation of this we offer the letters some of our brethren have sent to their friends who have aided in providing them with this precious guide to the study of the Bible.

Peace with you! And God's blessing for your life. Ps. 37:3-5.

N., Dec. 1, 1925.

Dear Sister in Christ, Lina S.!

I received to-day your precious gift, the Concordance. How shall I estimate it? It is a present that scarcely can be repaid here on earth, being sent because of the everlasting love of Christ, which unites all of us together. The value of this love we shall comprehend only in Heaven. Oh, how I am rejoicing in the fact that our Lord answered our prayers for the accomplishment of this great work. May Thy blessing, Lord, dwell upon this wonderful book. Do fill the hearts of our dear brothers with the power of Thy Spirit, in order that they may be ready for further service for Thy glorification, for our perfection in faith, and for the rescue of many souls. Amen.

Some one has said: "Love knows no barriers." Your message is a confirmation of these words. You and I are not acquainted; I never saw you before, and yet I have received such a precious gift from you!

For all this I am very thankful, and I should be happy to have the opportunity of serving you in any way. But I realize your aim in giving this present was to glorify our Lord Jesus Christ, whose will it is to unite all people,—Germans, Russians, English, Swedish people and all,—in one big fellowship.

Although the people here in this district are rather rude, superstitious and faithless, God's work is still going on and slowly progressing. We had a very successful conference of Evangelical Christians. The reaction of the years of famine manifests itself in many people by an eagerness for wealth. Therefore the preponderating sin now is avarice. In respect to immorality our country is not beyond other parts of Russia. This is the greatest evil and impediment to the propagation of the Gospel in Soviet Russia.

Leningrad has now a Bible School for preachers, which I attended last year. This called forth in me a strong desire to participate in the Bible courses in Germany lasting three years. To this effect I wrote to Rev. W. L. Jack, who is very sympathetic with Russian young people. But I realize my letter did not reach him, or else it was impossible to answer all inquiries addressed to him.

But you, dear sister, do not leave me without a report concerning God's work in your circles, and about your personal work and life for Christ. Every letter from my friends in Germany embellishes my life here in N. I feel rather lonely here, having no friends, and my work here is not the same as formerly in the northern district. But this is a necessary trial for me. I am always praising God for all His kindness.

Be well till we meet, if not here, then in Heaven, where we shall praise God aloud, singing Hallelujah!

Very truly yours, S. G.

Such letters are very often coming in from Russia, but lack of space hinders the printing of many of them. Certainly not every giver received such a nice letter. Many of them will have to rely on the words of Jesus: "Thy Father shall reward thee openly". But still each giver may be sure that his service is not only precious in God's sight, but is invisibly uniting the believers in west and east together in one common brotherhood. In this way we are going to contribute to God's glorious work in Russia, whilst we support our fighting and suffering brethren in their training in handling "the Sword of the Spirit, which is the Word of God".

Let us not be weary. Hundreds of concordances are already mailed to Russia and have been received there with thanks. Thousands of them are ordered and expected, as letters show. We have also been informed about an official permission for importation of 500 concordances into Russia. There is a great need for help, because all parcels have to be mailed chiefly as presents. We greatly need your prayers for this work.

Sincerely, W. L. Jack.

THE POWER OF PRAYER

G. Campbell Morgan

In the last conversation I had with my beloved and glorified friend, George Macgregor, we had been talking of the condition of the Church, of the condition of the world, of the need there was of some new power with which to deal with men, and suddenly rising from the chair in which he had been sitting, and pacing the room with that earnestness that characterized him, he said, "Morgan, I would rather train ten men to pray, than a hundred men to preach." At the moment, perhaps, I thought the expression superlative; I have become convinced that he was right. He did not minimize the value of preaching, but he had come to understand that the supreme need is that Christian people should be able to pray intelligently and prevailingly.—*Selected.*

Missionary Department

JEWISH SECTION

GONE TO THE MISSION FIELD

We are glad to inform our readers of the fact that the Brethren, Joseph Flacks and Henry L. Hellyer, Director of **The Christian Testimony to Jews,** together with Arthur B. Fowler, whose picture appears on the front page of the current number of the magazine, have gone to the mission field, having set sail from New York City, on Saturday, May the 22nd. While the Brethren have gone to Poland for the express purpose of rendering much-needed assistance at the Radost Bible School, as well as to evangelize among the unsaved and to teach believers in Poland and possibly in Russia; it is hoped that Mr. Hellyer and Mr. Fowler may be able to visit other countries and mission stations also, to look into the work in which **The American-European Fellowship** is vitally interested through its associated societies.

We hope to be able to give our readers some very interesting news through the courtesy of the Brethren in future numbers of the magazine. We earnestly solicit the prayer of every reader that the Brethren may very consciously realize the Lord's guidance and blessing, in order that their mission may be fruitful for much good and bring great glory to the Lord.—*Editor.*

JOSEPH FLACKS AND HENRY HELLYER

WILL THE TEMPLE BE REBUILT?

REV. THOMAS M. CHALMERS

A Foolish Speculation to Christians.—That the Jews should ever build again the Temple in Jerusalem is an idea far from the minds of average Christians. They cannot think that this could ever be anything more than a dream, a vain thing even to think about, for Christ came and made an end of all the old sacrificial system, and why should there ever again be a Temple? But such Christians, and they include many who rank as ministers and even expositors of the Bible, have overlooked or misinterpreted many passages that point to such a revival of Judaism. They have also misunderstood or not even thought of what the attitude of Jews would be who should return to Palestine in an unconverted state. Their idea of this return has itself been a perverted one, not that of the Word. It was distinctly predicted that many Jews would go back to Palestine as unbelievers. See Ezekiel 36:24-27; 37:8; "There was no breath (Spirit) in them" *(Zeph. 2:1,2).*

It is foolish and displeasing to God for Christians to measure the thoughts of God and his predictions by their own puny ideas. If they will but study the Word and seek to find its literal meaning, they will sooner arrive at the truth and will not be put to shame when the day of fulfillment comes. Many have been unable to understand why the Jews now returning have not accepted Christ as their Saviour. Had they seen clearly the teaching of prophecy, they would have been saved from such a false view.

The Natural Expectation of Jews.—What should the Jews do after returning to Palestine in large numbers and finding the necessity of providing for their religious needs? What would they expect to do? If they retain any zeal for God, such as Paul mentions in Romans 10:2, they will seek to worship him in the only ways known and acceptable to them. The returning Jews are of various opinions religiously. Some have cast off all care for God. Some are of the extreme orthodox type. These are few in number at present. The majority are more or less orthodox but with an inclination to make nationalism their religion. They have high ideals as to the new nation to be built up in Palestine, hoping to make it a model for all nations and to show the way of peace to all the world. When the time comes for united action, as it will, they will be ready to follow the strong leaders who will appear on the side of orthodoxy. Orthodox Judaism, building on national lines, must return to the old rabbinical Judaism, which was the Judaism that ruled the nation in the time of Christ. This Judaism will demand the sacrifices and the Temple.

Predicted in Scripture.—It is surprising how many passages of the Bible refer to or imply the rebuilding of the Temple. One may cite without quotation: Daniel 8:11-13; 9:27; 12:11; Matthew 24:15; II Thessalonians 2:3, 4; Revelation 11:1, 2. Others might be given but these suffice to show that the Jews will have a new Temple in Jerusalem at the time of the end. It is in the days of the Antichrist that this Temple must be in existence. Paul writes of the Lawless One as sitting in the Temple of God *(II Thess. 2:4).* There is nothing improbable in all this when we consider all the circumstances of the returned Jews in that near time.

How Can this Be?—To many minds the difficulties in the way of such a rebuilding of the Temple are very great, even granting the Jewish inclination and the prophetic foreshadowing. The site of the Temple is now occupied by the Mosque of Omar, called "the most beautiful building in Asia." It is revered by Moslems with a reverence only less than that paid to the Kaaba in Mecca. To take this site from the Moslems would stir the wrath of the entire Moslem world and might lead to a bloody war. They might sell it, and it was rumored sometime ago that the Jews offered 100,000,000 pounds for it. Such an offer is out of the question. Yet the way may open easily enough in the Divine providence for the Jews to secure it. It is significant that when, last year, the Moslems desired to repair the building, the authorities demanded that they show the title deeds, and they were unable to find them. This may have some bearing on the question in the future. It is quite possible that the Antichrist may make some arrangement whereby the Jews will gain possession. He may call on them to furnish great loans, and on this ground may secure for them the site and pacify the Moslems. It has been suggested that a union of Jews and Moslems may be effected which will result in a Jewish Temple combined with the Mosque of Omar and united services for parties. This hardly seems possible, yet our human foresight may easily fail to take in the kaleidoscopic combinations of the future.

Preparations for Rebuilding the Temple.—In spite of many rumors and stories about Jews preparing brazen gates and marble pillars and other magnificent parts and materials for the new Temple, it is not at all likely that any such definite plans have been worked out permitting such preparations. Yet it has been reported that a school was opened some time ago in Jerusalem for the training of men in the proper offering of the sacrifices according to the old rabbinical regulations. It is further said that Jews have made extensive surveys on the spot with a view to being ready when the time arrives for the real undertaking. All we know is that the Temple will be rebuilt.—*The Jewish Missionary Magazine.*